M2508

Saturday, December 21, 1974

Music

Sunday, December 22, 1974

Barn Lunch

MR. NYLAND: So if people are away, huh? Maybe it's good, you don't sit so crowded. First I thought that perhaps I should change a little bit and play first, and I don't see any particular advantage in it, so we'll just continue the way we have been doing. This is the meeting before Christmas, and towards the end of the year, we always get a little mixed up. What should one say at the end of the year and should you wait until the beginning of the next to talk about the future and at the end of a year give a report on what we have done. It is -- it will get mixed up. I won't pay attention to it. I have a few things on my mind. Thinking about Gurdjieff. How was it at the time when, when I met him, and what were we then doing and what were the meetings, and things of that kind, what were they like? When I think, anyone of you who haven't met Gurdjieff, than only knowing a little bit about him in a very general way, how would you have felt? Or, looking at it from where we are now, what would you have expected Gurdjieff to be? Or, how would he have treated you? In what way would he have looked at you? Let me say this: What we're doing now is quite different from the time of Gurdjieff. And I'm talking now what happened in '24, which was the time that he came, until the year before he died. Before that, between '20, or whenever he started with the Prieuré, that was a different kind of life. That was building the Prieuré, and Gurdjieff worked with the people who were there. But after his accident, a decision had to be made by him that he was going to write. So from '24 on, until about '33 or '34, he was busy, writing;

and he came several times during that period, to New York, even went to Chicago and Boston. But it was not on the kind of a basis of having meetings, like we have;; or even asking him questions in a meeting. I think you would have an entirely different viewpoint if you had actually attended, Sometimes a lunch; of course we had some meetings, but there was no speech. Certain remarks of course he made, and every once in a while in the presence of a large group of people, and sometimes discussion with one or two people right around him, but no, no development of any ideas. No talk even about Work. And perhaps in a very general way the whole idea of Gurdjieff was, during that period, to show what a person is, and to make him see what he actually is he himself, that is, the other person, by influencing such a person; by making certain remarks; or telling him certain things which may even have hurt him, the person who listened. Or, you might say, Gurdjieff taught by example, how a man could behave and should behave, and pointing out many times how he misbehaved. From the standpoint of the First Series, in which he very definitely indicated that the idea was to destroy, to take away from people that what was partly dear to them, but certainly was in the way of growing up. Its only the Third Series that was called Life is Only Real Then, When "I Am". And inbetween there is the Second Series, only giving examples. And the First Series, the book we know, and we know most about because we are supposed to read it three times at least, there is really very little in it for Work. And you know those are discussions or descriptions of trips, and then on the spot doing certain things, and constantly harping, as it were, on the behavior of some - - some people, and their characteristics, and in that way indicating the wish to destroy it in order to clarify the possibility of growing up. And whatever other philosophies there are. And so I'm quite certain many of you would not have felt at home at all. He was not a person who, like many others, gave lectures. If he did talk, it was in a small group sometimes, and quite definitely he had relationships with people, tête-à-tête,

where people did come and asked him, and then he would make suggestions or be interested in whatever they may have to say, if, it was worthwhile. And when it wasn't, he would not see people. I compare that once in a while with what we are doing, in a general way, a comparison, because all we have is Gurdjieff's book, and an interpretation which we believe is in that book, and the meaning of Work, which I think for us at the time coming in contact with him was elucidated a great deal by Orage. Not by Ouspensky, not primarily, we didn't know much about Ouspensky until after Gurdjieff had died; and then he came here. And whatever we heard from the people in, in England during that time we really had no particular contact, only we knew that Orage was for a couple of years with Ouspensky, at the time when Ouspensky had left Gurdjieff. And so when we talk a little bit more theoretically, and also try to describe Work and a method, there was no such description with Gurdjieff at all.

Orage interpreted in many ways that what of course we didn't know. And that is why Daily King called it Oragan version, and quite rightly so. I wouldn't say it was Orage. It was principally and quite fundamentally what was in ALL AND EVERYTHING, and much of ALL AND EVERYTHING in the editing part, and the re-al writing and certain descriptions and corrections and all that was mostly Orage. And of course we, being fed by Orage and his talks, I would almost say took over, because none of us was like Gurdjieff. Gurdjieff could maintain that particular attitude because he was that kind of a man. And none of us could even measure up to anything of that kind, logically, because he was way, way ahead of any one. And so we try to keep certain things I would almost say "warm", to make them clear so that we have a chance by means of an application of this kind of Work, that we could come to the verification of that what Gurdjieff has talked about was correct, and then it could become a value of our own life, and as I said before, that it would not be necesarry even to have Gurdjieff as a teacher. That he simply indicated and was instrumental,

and quite definitely put certain things on a certain basis, but that it was up to us. I think that was the attitude of Gurdjieff anyhow. He never nominated anyone to take his place. Because there was nobody. There were well-meaning people, logically, who of course tried to continue, the same way as many of us at that time, and perhaps not so many at the present. But in any event, there was enough material available so that one can continue with it and try to understand it and try to see where it will lead, and because of that we have meetings. But again, this question of comparing. He lived in a certain time; he was a certain kind of a man. Again I say, there was no one like him. I don't know of anyone. Not even Orage. He was a very, very good man, and very intellectual, quite right, also, a man, he was human. But he was not Gurdjieff. And he would be the first one to admit that. And Orage always remaining a pupil. Many times of course I think about why did Gurdjieff - - why did Orage die that soon, in the prime of his life, practically. Even if he were in London, the idea was all the time that Orage would go back to Prieuré, or at least would remain in more and in closer contact with Gurdjieff. And then he died. It was terribly difficult for us, because who was among us, as that kind of a group in '24 and a little later from ~~about~~ '24 until about '30 - - '30, when Orage went to London. Who could even walk in the shoes of Orage? We couldn't. And so this whole business, if you want to look at it, it is not a continuation of the school. Gurdjieff put his particular stamp on that period of his life, and many people were exppsed to it. And what we are trying to do is to adhere to what we can obtain from ALL AND EVERYTHING, as destroying that what is no good, deriving from it certain indications of what ought to be. If he talks about subjectivity and then denounce certain things which are subjective, it's obvious that you can draw certain conclusions about what is really objectivity. And therefore, not to say it in a negative sense, there is quite definitely enough in ALL AND EVERYTHING to give an idea about Work and a Method and an 'I'.

I say this because we are facing a certain difficult problem, one, or there are several. One of them is that Gurdjieff and his name and whatever he has written and whatever has been written about him by others is becoming more and more known, and has given rise to the foundation of certain things, or the creation of certain groups. And we'll see more of that. And we will see people who have not really any particular knowledge of the ideas of Gurdjieff, but who are going to promote it. There is a large organization, at least on paper, in Los Angelos. And they are going to have a so-called Gurdjieff memorial, on December the 28th; with a program; discussions, some music, maybe a few movements, and letters from people, of a spiritual kind, who have admiration, so-called, for Gurdjieff. And what it is I do not know. The people who are organizing it, I'm not familiar with. But that's only one. There are several. Several people who are now talking about Gurdjieff. And you see it's extremely difficult to know what one should think of them. Last week I mentioned something about Bennett and the difference of opinion here and there. And I think this will become worse and worse. And it is exactly what Gurdjieff foretold; taking the crumbs off the idea table, and just taking one little crumb and blowing it up all out of proportion. Gurdjieff's philosophy has to be taken in total, not just one little item. It belongs to the totality of a personality. The way Gurdjieff described in ALL AND EVERYTHING, really all and everything of the human face, at the present time affected by their culture, and not just one little section of it. Practically everything is discussed in some way or other because that is the necessity of getting the totality of that what is a man as he is now, and not just a little organization that wants to have some publicity, and simply takes the name Gurdjieff more or less to indicate that they are someone. Of course it will be interesting to see what happens, but there is going to be very definitely a dilution of ideas of Gurdjieff, and it

will be very difficult even to argue about it.

And so it comes back to what we have been trying to do for several years; to talk in exact language about Work, And that the only claim that we can have, is that we, in practice, find out what is the truth. The emphasis all the time on application, not on the theory, not on even what is written, or what is said. A group like this will only stay together when they Work together. I've talked about discipline for December. Why? Because the next year we will have to show that we have disciplined ourselves. I've already indicated I would like to emphasize cooperation in January. What does it mean? Working together, for an aim, and the utilization of our ordinary affairs in coöperating, and coöperating in such a way that we leave room for each other. I would like to ask you to get rid of prejudices. We are in this kind of a boat at the present time. I am, simply because I don't know anyone who will take my place. And I'm not going to assign anyone to that place, and ask him or her to take that responsibility. I don't. We've organized what we call a Religious Institute for the Development of Man. It's quite right, religious. You know religion means 'service to the Lord'. We use the word religio and so does it in France. But in German it is Gottesdienst. In a Germanic language like the Dutch it's Hottstinst, service to God. That means that whatever that is and what we are is in a relation to that what we consider higher, of a necessity having the proper place and the proper appreciation, and a knowledge of that what one is striving for when one offers oneself as it were to become a servant, to the higher ~~the~~ hierarchy, perhaps God; but in any event, entities of a different kind of nature, and very definitely higher in quality. And so this, what we are trying to do, is based on a cooperation of all of us, each person in his place, wherever he can function. Of course we have made a little institute for various reasons, and we have some trustees, and maybe that will be very useful when I die. But there is not going to be any particular assignment.

No one. Because it is very difficult even to lead a group, And I have my troubles, Because I have to deal with many of you. And sometimes you get upset because I use a name of someone and not yours, and the next evening I can mention your name and not someone elses. And sometimes I say 'all of us' meaning 'all of us' and not singling out one or two or three or one in particular. We talk about moderators because they have a certain function to fulfill. And we talked about those meetings, Monday, Tuesday and Wednesday. And of course there are people who have responsibilities, for that particular purpose. And there are others who gradually take on responsibilities for other activities. And there is a totality of this group, and connections with other groups in other places of the country, and a necessity for that kind of a contact, also more and more gradually taken over by different people who then can become responsible for it. And I've suggested many times that I will, as far as I am able, turn over. I don't want to keep anything to myself. I want to give it, so that it can actually exist, so that when I die, I've nothing more to give. That's my aim. And those then who can have the responsibility, they will keep the group together. No one in particular. Just happened to be me because I came from Gurdjieff. That's the sole reason, almost. And therefore I want to discharge it in the right way. And that is why we have meetings and discussions and reaffirmations of essentials of Work, so that each person can understand what it is all about, and that when we make a meeting where the three moderators are together, that they, the three, have a chance to understand each other, and that in connection with that the different moderators for the Tuesday group can participate on exactly the same basis, so that we really know what we are doing and talking about, and that we start to talk the same language, Gurdjieffian language, based on ALL AND EVERYTHING and not based on any form of publicity. We are not interested in that. We are simple people. We're only interested in esoteric knowledge and to see what we can understand of that knowledge as given from above, and translate it every once in a while into certain formulations which become then more or less

familiar to us and to our mind, that our mind can grasp it and our hearts can continue to wish for more of it, and finally giving a truth within oneself as a result of wishing to apply in our daily life, to make it a religion, a mode of living, and understanding of one's life, a directing of that what is life so that we can become responsible for the maintenance of us as living now, and a continuation of such life in any form even, after the physical body will die. We're talking about infinite problems. We're talking about some form, strange to say, that, of absolutism, of that what is utter reality, realities of realities, gradually having one reality experienced after another, so that the totality of such realities is a reality to the power of reality. That is infinity. That is the aim, and for that we happen to exist, and we are for that reason a group. And for that reason I ask cooperation among all members. No one excluded. And the measure is your Work. How will you know your Work? How will you know the Work of others? How will you recognize it? By their behavior; By the way they are as human beings; By the trust you can put into them; By the wish you would want to work with them; By the way they can discipline themselves. By the way they don't tell lies; By the way they are fair to everybody; By the way they have a wish for an understanding of themselves and others, and don't play favorites, and no cliquishness, and no gossip. That is what I call cooperation. That means working together. That is the realization of that what is really needed for us. And of course I once in a while make suggestions and give you a little bit of a task to see if perhaps you can strive towards it, because it is necessary when you want to discipline yourself, it means you discipline your outer life, because your inner life is not strong enough as yet to become superior. It is just there. You know sometimes I say, it is just hanging on. It is somewhere within, but it is not very audible. It is not even possible to see it, when you are transparent, because what is there of one's inner life that you could even be proud about? Some feelings, and some aspirations

which take place there, and some wishes, which are quite honest, and in sincerity of course become known as behavior. But otherwise, if we are honest with ourselves, how much of that kind of spirituality is in one's behavior? Is your word as good as gold? Is it reliable? Is your behavior regarding Warwick people above a certain level? Is it in certain respects different? Can they recognize you as coming from Chardavogne, and does Chardavogne have a name which is really a desirable name to have? And you know well enough what I'm talking about. We're not at all there. I'm not critical about it. I'm only stating a fact that we are sometimes quite stupid. And we know it. We are not always reliable, and we gossip, and we are jealous, and we have prejudices and we're not the right kind of a people as yet, not even when it comes to an explanation of Work. Even there we don't have the same language. And again I say, I am not critical, I'm only stating certain facts, and sometimes facts of behavior. And of course I am in contact with it, because I hear about it. People tell me. They should tell me. Perhaps they don't want to tell me everything, and maybe they have a perfect right to hide. Sooner or later I do find out. When I want to give you some task about your behavior, when I ask you to behave in a certain way or to break certain habits, you think you want to do it? Of course it depends on two things. One is trusting me. The second is a realization that it is good for yourself. And perhaps that should be first. But sometimes you cannot take that as first, because you take it first, and you hear it from me when I give you a certain suggestion, and them maybe you don't like it. Or you say, what business has he got to tell me what to do? And you know, I agree with you. Because if you don't want to do it, no one is going to tell you. You will only do it when you wish it. Maybe you can sometimes change in wanting to wish it. But not even God himself can tell you, cause you won't believe in Him when you don't agree. I would ask you to think, what kind of habits do we have as a group, which is not above par, which is not par, which is definitely below? Maybe later I will ask you if you have come to some kind of conclusion. For the time

being, January is a month for working together. How? By having belief in other people, that they are willing to work, and that you give each person the benefit of the doubt, so that when there is doubt, you give that as doubt, not being critical about someone and making a statement: 'He or she is not Working.' Because how would you know? I say by their behavior, if that would become obvious that behavior is an expression of the reality of their inner life, I think that would be true. But then you yourself would be able to measure up to it. And when you want to judge about the inner life of someone else, you have to do it from the standpoint of your own inner life. And that I think is quite difficult.

It's not a question of confession to each other. It's a question of being a man, striving towards balance, striving towards the eradication of the consequences of the organ Kundabuffer. Do you understand that phrase? Consequences of an organ which was implanted, according to Gurdjieff, at a certain time. What is the meaning? Perhaps if you could understand it, you could see that the consequences are not the reality of the organ itself. But why this organ? Why should it have been necessary for mankind? # Not so long ago we talked more or less about a similar thing, the creation of this world, the place where it happens to be, the place where in accordance with the Ray of Creation there is a very definite place where the Earth happens to be as indicated by other systems which also have a place, and that when we talked about certain crystalizations taking place at different places of this ray, in accordance with a Ray of Creation subject to the Law of Seven, and at that time explaining that we use the Law of Seven because it is within a range of our mind, that maybe in reality is entirely different. But for the time being it is a working hypothosis. Because so far, as we use such an hypothosis, we cannot find any objection to it by any kind of a fact that is perhaps more absolute, than only the facts which are in accordance with the Law of Three, and which as numena are not so easily perceived. If they do come out, they also fit into the Law of Seven.

And there is no objection , even to assume if for the time being it has to remain an assumption, that the Earth was placed in a certain condition and started to crystalize. Before that it was subject to the involutionary law. And in order to make a crystalization, it was necessary that temporarily this involutionary law couldn't carry the energy represented by the future world, our Earth, away with it. And so for the time being it was necesarry to hold it at a certain place until the crystalization was accomplished. With the Earth, it took some time before the Earth became an Earth. And that process of crystalization meant that the energies from the involutionary law were temporarily held up. And being at a very difficult place in this particular scale, it was necessary that there was additional help to keep the Earth here, to be used as a transforming agency for energy, to make it available so that then this involutionary law energy could flow from the Earth further. Mankind started to live on this Earth for that reason. And mankind, for quite some time, was crystalizing out and forming itself, and became subject to this involutionary law until that law had done its duty. And that period of crystalization was the period of Kundabuffer. That is how people at that time were put to sleep, in order not to know what actually was taking place. Gurdjieff calls this 'it was foreordained' by those who were archangels or who were messengers, or who were responsible for the execution of certain orders as given by the Sun Absolute. Whichever way appeals to one, you can take your choice. If it is reality, no one will know. We will know a little when we die to this Earth, because then we will leave it and have a chance to look at this Earth objectively. At the same time the question remains quite honest, for each person there is a period that Kundabuffer exists (for him). Until he starts to have been crystalized out sufficiently as a man, and is living in accordance with the law of nature and we call that man number one, two and three. They are still under the influence of Kundabuffer itself, because they are still unconscious, and they still have no notion at all that there may be something else, and they will remain unconscious.

Gurdjieff talks about the consequences of the organ for those where this organ has been removed. What is the removal? The formation of a black sheep removes the Kundabuffer. We call it Man number four, a person who is at the present time in gestation as DO, RE, MI, in which there is a questioning attitude in not believing that a fly is like an elephant, so that there is no reason to mix them up. For people who start to take a little bit more notice of what is an actuality of existence and what may be the meaning of the Ray of Creation, and what is involved in the understanding of the law of involvement, and what is bondage when one could see it a little bit at a distance, and why a human being is a three centered human being. Because this little DO, RE, MI, of the Kesdjan Body, which belongs to each unconscious man, is that kind of a signpost. That is given to a three-centered being so that then there is a chance that he will be able to become free. An animal does not have this kind of a DO, RE, MI, and neither ~~does~~ has a plant. They have chances for evolving, that is by some big jump going from one center to a second center, to a two-centered being, and from a two-centered being becoming a three-centered being. But only them, with three centers, there is given to a man this possibility, or of at times having experiences out of this world. And when we say simply that such a man belongs to a group of people number four, that they have every once in a while the chance of seeing their bondage, that there is a certain period in which that starts to gestate. I mean by that the DO, RE, MI, is that period. And that when an 'I' could be born out of that period of gestation, then that what is 'I' tells a person that he is only living under the consequences. And that the reason why an 'I' is born is to remove the organ Kunda buffer. When that becomes clear, you will see the necessity of having an 'I' and talking about it. Because otherwise you will still live constantly under this idea that things are impossible and that you have to remain what you are. Like a person who even happens to think a little bit, like a man number one, two, and three, even if he has three centers, it doesn't mean that at a certain time the three centers will

come together than very accidentally. But in such a moment when they are together, there is a realization for such a man, which then gives to this man number four which is part of one two or three, a sense of an existence, I say again, out of this world. And in this period of gestation by the influences of all kind of outside conditions, by the influences of a wish on the part of oneself to develop one's inner life, this DO, RE, MI brings a person to that state MI, exactly the same place where the Earth is at the present time, on the scale of the Ray of Creation. And it is that Earth which at the present time realizes that it has been crystalized out and that for the purposes- - purposes of the law of involution that there is a continuation and ~~that~~ there has been the catastrophe of the formation of the two parts like the Moon and Anulios, separated off from the Earth, That the Earth is already free from Kundabuffer, by itself, by having realized that there is the formation of an involutionary law and the Earth is not in the way anymore and has awakened to the fact that it has ~~the~~ chance to become a planet. In exactly the same way, a man who lives on Earth has a chance at certain times to be affected, to come to a realization that there is a possibility of being black, not white. He thinks he is white, because the herd is white. In reality, if he thinks well enough, he sees himself as black. You know what that means. No ray of creation, no understanding of that what is a color. When it is dark, like black, it is not white, and we consider ourselves white sheep.

Ya. turn it.

TURN TAPE

MR. NYLAND: But I hope you see now the necessity that Gurdjieff emphasizes that there has to be an 'I' and that when is there, that we are slugs. This we don't want to believe when we are still unconscious and there is no indication of a wish to change and no realization of bondage. We then think we are somebody. Gurdjieff calls it again tail, but We are not the tail of a donkey.

We are someone. And we have that kind of belief. For a man who's unconscious and doesn't have any idea of the possibility of freedom, Kundabuffer remains in existence and that is what Kundabuffer tells him, because that helps him to keep asleep, and that is what Mother Nature wants to tell us, because she wishes for a little while to keep mankind a little longer asleep until there have been enough people on this Earth who have come to the conclusion that they are not white, that they are black, like a slug. It means they have nothing. Nothing of value when it comes to the possibility of evolving. They have all kind of values on this Earth. They have their business on this Earth. They have the necessity of maintaining themselves on this Earth. They have their business even in serving the total universe at the place where they are, because each person with a Kundabuffer, remains a conversion machine. All the energy is given for the maintenance of the moon; that is, for the maintenance of his behavior; for the maintenance of his personality in all three centers. But when he wakes up even for a moment, there is a ray of hope that it need not always be like that, and that there is some way out. And from that time on, there is a searching within the DO, RE, MI for MI, for that what, from the standpoint of the DO, RE, MI becomes the first reality. Even if it is still unconscious, it gives the possibility of being there at that place and trying to be there totally, that is with all three centers of the triad DO, RE, MI; That there is no returning to Do, no returning to RE; that all of one is consentrated in MI; Then seeing what is the difficulty of FA. FA of course always remains in existence. With the difficulties of Kundabuffer, of course, everything is asleep. There are no particular difficulties and when they are there, you rationalize them away. When you keep on suffering, there is something as a remnant left of There is a reality of life which you recognize and you become convinced that it is unfair to suffer. And in that way one is correct. It is not right to suffer. It is necessary to understand one's suffering, and make it such that

whatever it's given through suffering is abstracted and then to be used for a different purpose. Instead of the consideration of the suffering and staying where one is, one takes the energy which is available and continues to walk, in the direction of FA, in the direction of finding out what is there that could help me to go across to SOL. I've mentioned it many times and you know what I mean. There has to be born in a man a real wish for growth. And it is in the chaos of the FA representing all his little wishes and big wishes, all his little feelings and big feelings, and a little bit mixed with an emotional state at times, so that he then again in Fa even would recognize the magnificence of God. # This search for a wish is very fundamental. It takes place at the state MI. That is a state of expecting without having any reason for hoping. The expectation comes still from one's unconsciousness. Where it goes over into hope there is an influence of the FA itself recognizing the difficulties. And then one wishes to make out of this hope the belief of the possibility existing that one is entitled to have an 'I'; That an 'I' can be found, that it can be put in the proper place, and that of course logically immediately after such creation of an 'I' it starts to function. # You see there is on the one side of this wish this quite fundamental wish for growth to become a man; that's really what it means. That one has to have a wish for a balance. That there is in a man feelingly no balance when he is only in the DO,RE, MI, and as it were that wish is just being born. There is then a beginning of something else. But where does it come from, that wish? From the DO,RE, MI. And what is the DO, RE, MI? The constancy of considering the possibility of a way out. That forms in the man his motivation. That is the way he is being brought up, his education, his experience, the sociological influence, the characteristics of his astrology, at birth and at conception, and that what has been given to him as heredity from his ancestors. All of that plays apart in this DO, RE, MI, and that there, gradually is born, particularly when a man is at MI, a realization of his real aim, based on the motivations which were the experiences of such a man. That is on the one side of his wish. His motivations through MI

become a wish, a wish for growing up, I say, a wish to reach freedom, a wish to belong to a higher level of being, a wish to become an honest, righteous man, a man in balance, a man the definitions you know, who can do, a man who has an aim ultimately to understand whatever his world is on this world -- of this earth. Whatever may be needed for him at MI to have this wish actually become part of him so that then when it is part of MI it has a chance to continue with further considerations of that aim. I say many times, when any FA has to be overbridged, it will only receive a shock from the outside by the projection of what is the ultimate aim at the end of that kind of a scale. The realization of the meaning of the SI DO always will give that kind of a condition creating a condition which is conducive for the possibility of overbridging a FA. At the same time when we talk about a man wishing to grow up and wishing to understand by means of an 'I' that the formation of an 'I' out of being born from the DO, RE, MI of this particular beginning of a Kesdjanian body, that the realization of that 'I' assures a person, first that his belief is justified, and that he has a chance to become free, not only from that what is Kundabuffer, but also from all kinds of influences as a result of having lived under the influence of such a Kundabuffer as a state of being, of bondage, and that then at that place, a man can have a belief in freedom for himself, and solving all the problems of the consequences which are still there, those that adhere to him in his ordinary outside world, and very little in his essence because it is not sufficiently developed yet. Thank God that there is a chance for a man to see what the value of life is. Because that is the only way by which a man, having been born on Earth and having fulfilled his function as a machine for conversion, can finish with that task; that he does not have to convert any further, but that if he converts the energy which is available to him and is constantly given also by Mother Nature, maintaining him, but also by the influences which gradually become apparent when he wishes to see in the distance the

SI-DO of his development and sees the immediate possibility of reaching SOL where God, you might say, is waiting for him. And because of that 'I' then existing and telling him that, that a man has his belief to be able to do what is required, and then he will find - how he will find out how to overcome the consequences of himself, the consequences of that Kundabuffer, not believing any longer in the reality of the existence but very definitely acknowledging the difficulties that are there, mostly in his mind and his feeling about such consequences which have made him see things upsidedown. That is why we talk about cooperation. I will explain many times cooperation. I will explain what it is in behavior of people when they don't cooperate and what the consequences are for which we then become responsible. That you can no longer take, how will I say, take an attitude as if you are no longer responsible; that it is only the result of your type, or your nature. You cannot hide under the apron of Mother Nature too long. For a little while it is all right. But when you wish to stand on your own feet, that is when you are at MI, and when you are looking for that wish, the real wish, which wish on the other end, as it were, if you consider that like a line starting with the motivation being built in ~~xxxxx~~ when a person is like a man number four, and at times considers those questions, that then his motivation leads to the wish, and the wish leads immediately to 'I'. Try to understand that. When I wish to Work, and I have a wish, there is an 'I'. I say sometimes, I create it, but it means I have that kind of a wish which logically leads to an'I'; and then I'm responsible. Otherwise I should not have the wish. Because if I have that wish I know what it must lead to. I say to God, of course it's nonsense to say it; to an 'I', yes; I will admit that an'I' having been created because of my wish, carries with it a responsibility. The discovery of me, that's the responsibility of an 'I'. That I ask 'What am I?' and I want this 'I', that is a different 'I', to tell me what I am, what it is, to say it, what me is. That is the responsibility that I constantly ask. You see it means I constantly have that wish and as a result there is constantly

an 'I'. And constantly 'I', this here, has a responsibility to function in accordance with the presence of an 'I', which means living for one moment in objectivity; living for one moment in truth; living for one moment in the acceptance of myself, me. Gradually this 'I' tells me what I am, without any further description necessary and without any reference to any association. Just the fact, me, standing there in front of this chaotic state of FA, wishing, and with that wish something of me is already at SOL. SOL is for me my 'I' and it is reachable and I can have belief in it, and I can experience the function of an 'I'. That is why I think when you talk about Work you must understand much more the simplicity of it, that when there is an honest wish on the part of yourself, it is equivalent to the existence of 'I'. And that 'I', immediately, in the flash of a moment, can give you the realization of you yourself existing at that moment. But you see that requires an openness, and openness is born out of the responsibility which you attach to an 'I'. Otherwise, for God's sake don't wish for it. That is the seriousness which becomes apparent as a result of the honesty in MI. Because a man number four has to become very honest about wanting to grow up and having a wish. And when he then wishes, at that moment there is no Kundabuffer, there is no more holding back, all that is necessary is to hear an 'I' calling to you to be open, so that then actually this kind of observation can take place and you can get the results of yourself in the knowledge of yourself existing. It makes it much and much simpler than many times you talk about. And why has it become so difficult? I try to explain that many times. Last Thursday I made reference to it, about the necessity of an accumulation of certain facts, in Work, descriptions, different kinds of applications, different kinds of perspectives, different things to be said that I wish to say because I would not be conscientious if I did not say them, but knowing ~~very~~ well enough the risk I run of not being understood then, not all the time, and sometimes perhaps even be misjudged. It does not matter at all. Only you

must know that there are every once in a while certain things you don't know as yet and it might encourage you to wish to know them. And the difficulty is then that you take already certain things which don't belong to you, and you talk about them. I've suggested many times to take early tapes where there was a very unspoiled and in the beginning an almost unemotional expression. To learn. To get back time and time again to the letters which form the words, before the words start to make a sentence and sense. That you see first the letters and how the letters are joined together to form a word. That the letters of impartiality are first letters which then can be put together and become a concept. But not until you know the letters, quite fundamentally what is meant by them, and not just prattle about them. Because the letters become a word as a result of your experience. Immediately when there is some thing in the mind that has to do with the possiblities of a formation out of a concept which is there, forming something like a word, a word does not have the value until the word is actually experienced as a word. I hope you understand what I mean. Because you can read many times without having any experience, and a word is not really a word. Many times you can read a sentence without any experience and the sentence has no value. And only then when you read between the lines you get the experience and then you see what is in the sentence. Then you see what is in the word; then you see what is in the letters. And the letters are simplicity, of an exact observation and a process that has to become objective. That is really all, that objectivity, and time and time again and again in any attempt you make, in any kind of description, in any kind of wish that you have wanting to Work, all the time should be clear what is your aim. That becomes clear as a word, aim, A I M, we've talked about that, an'I' in-between your amness, Realizing what is the necessity of putting it so simple; sometimes call it I Am in the simplicity of breathing, which you have always with you. So you always have with you the object for any observation, so that you don't have to wait until a task begins and the little alarm goes off. You just, anticipating an alarm, wake up already so that perhaps you hear the alarm when you are in an awakened state. Each moment is given as a moment.

Each moment as a moment can be utilized for becoming aware, for the wish immediately creating an 'I' at that moment. You see we understand that immediacy, you understand also the necessity of eliminating time, That you really understand this shortcut. The shortcut for awareness is that it is not dependent on your sense organs. I explained that the other day. When you see certain things with your eyes and it goes through your eye and the retina and it is translated into electrical impulses which reach your brain and then in your brain are gradually translated as that kind of an object and the object being recognized is then described by your brain. All of that I would say takes time. But an awareness is immediate. Like when you close your eyes and you wish to be aware, it is immediate. That is the simultaneity. That is where time gets out of the way, for timelessness. It leaves room for something that doesn't exist.

So, why talk more? Why isn't it sufficient to have a little bit more discipline and then face the new year with a wish for cooperation among us as a group, for your sake, to realize how necessary it is, Because you won't have a leader. I know that well enough. Gurdjieff knew it. He never asked someone. I won't either. I've said it. It is a group, like Gurdjieff left a group behind him. What he would have done with Orage, I don't know. But I do remember he was at one time very very critical about Orage. Maybe at times Gurdjieff is very critiaal about me. I try to think about that ~~every~~ once in a while. If Gurdjieff were, were here, what would we do, how would he consider this group, and us talking, and sometimes me explaining. What would he really think? I remember ~~some~~ at times how he could look and how he looked at me, at times. And how penetrating ~~he~~ it was. And that it was not necessary to say anything. Becuase in that one look, I knew. And it was sufficient. And so I immagine Gurdjieff. I don't want to say he comes to me in my sleep. I do have many times realizations of Work, and I dream about that. Gurdjieff never appears in that. And maybe very good. Maybe I would wake up too much. And so I imagine what he would look, how he would look at me, and what I would experience. It's

interesting perhaps, in saying that, I would pray at such a time. I would ask him, 'Don't look at me. Please turn away.' Where he is I am not. I'm on this Earth. If I die, when I die, I don't know where he will be. And I cannot even ask for that particular fulfillment of my wish, because I'm not entitled to it. Of course I can talk about it and I hope. But what is there to be done by me to keep Gurdjieff in my mind and in my heart? Because I loved him. And I recognized in Gurdjieff something that struck a note within me, very small, and very feeble, and at times not always audible, and at times difficult even to recall. But I do remember a statement; I said to myself, 'If this kind of Work, (and it was at that time ennunciated by Orage), can make me sleep less, I will be all for it'. And I was so stupid, I didn't know what I was saying.

I hope you have a good Christmas. I hope you understand the birth of something that is like an inner life. I hope you understand that that what is the birth, is really the awareness relationship between consciousness and conscience, and that would be really Christmas, because it is based on Christ. An understanding of being mediator and instructor, and telling about crucifying -- crucifixion, about death and about waking up; also about assumption to Heaven. All that is included in Christmas. It is not included in the presents you give, unless you put something of yourself in each present. If you want to give, give, but give of your own. Don't give because it is advertized that you should. Get rid of such things. Those are notions of the consequences of the organ Kundabuffer, to keep you asleep. When you want to get rid of them, you become much simpler, and in simplicity you will see that giving is only that what you can spare, but which has a meaning for yourself, so that it becomes a sharing of that what is part of you, for the sake of someone else, who then perhaps, and you hope so, can use it to their benefit. If you can, when you're together with your family and your friends, and when you drink, like we now will drink, perhaps you can add a little word all to yourself within

your own silence. Maybe you could remember Gurdjieff. And perhaps you could be grateful for you might say the explanation of a real Christmas, and a wish that there will be awareness as a flag over the totality of your house which you will want to build for your soul. When you have built a soul, the flag is not any longer necessary. because consiousness and conscience and your will are one and that what is in your soul is living in accordance with that and awareness is a totality of absolute omniscience.

To Gurdjieff.

I'll play a little bit.

SUNDAY LUNCH

December 22, 1974

MR.. NYLAND: ~~There's~~ I have someone sitting next to me who knows how to call attention to it. I'm glad you didn't break the bottle.

There are very few minutes left on this tape; I talked very long last night. I would like to end with a few remarks which I hope later we gan go into in more detail. I mentioned cooperation. Will you please look at what already exists and where cooperation becomes very apparent, for instance, the greenhouse. That is a form of cooperation between people having a desire to do something about plants and flowers. And there is an opportunity that each person can work there. And each person can see what the other is doing, and they become really conversant with that kind of an aim. That is the principle I mean. We are doing the same thing now with with the Wood-working. It will work out if we have attention for that reason and not basing it on commercialism. We are trying it and have tried it with the pottery, not successful as yet. But that is a similar kind of consideration.

We're doing it and trying to do it with the weaving; it is not successful as yet. Because people have to be educated what is meant by wanting to cooperate. And for that the requirement is first that you want to do what you are doing. And that therefore you're interested in what someone else is doing, when it is of a similar nature. And when you have ~~enough~~ not consideration for other people you will never make a cooperative effort. The first thing is really the wish to do something well, that you really attend -- become attentive to what you can do and learn in doing it, and that there is satisfaction in doing something for yourself which may be even beautiful. That is the whole attitude. You have to have much more feeling for what you want to do. And when you can realize that that what you are for yourself, that may extend to other people also who have a similar attitude, then you can cooperate.

Of course cooperate - - cooperation exists in the kitchen. It exists in the bakery. Thank God we're making a bakery. After that we can add. First a bakery, and people of the Group have to support it. You don't do enough of that kind. Volunteers for the lunches and eating also, still a little difficult although it is better. Cooperation in many ways of support. Of course it extends with activities like construction so forth. All of that is based on cooperating but there it is a little different kind of aim, because the aim is a little bit outside of you. Whenever there are crafts, it is easier to understand. When it is already a kind of a business it becomes a little bit more difficult, And still the cooperation of a little group together working on a certain project or building a house, that also requires that kind of cooperation.

What is it really? Unselfishness. It is really caring for wanting to work with other people, because if you know what caring is for that what you wish to do, the assumption is that someone else can understand your desire and then they will help you; in turn you will help them. That's all I want to say, this question of cooperating, of how can we make January a good kind of a month on the basis of working together. Copperation of course extends much and

much further. That has to do with the commom aim of wanting to understand~~ing~~ oneself and how can one grow up, and the experience which each person has when he is attempting to grow up and the obstacles that come in his way. That of course becomes a conversation, a possibility of an exchange, and ~~xxxx~~ also because of that , very definitely a wish to help and a possibility of helping. So let's hope we can enter the New Year with that kind of concept in mind and in your heart, but it will have to come out through your hands. It has to be the activity itself, the wish, sometimes I talk about the posture. It has to be expressed in your body, willing to work, and willing to do it, with having in mind what you are doing it for, and with your heart creating the atmosphere among the people who are together for that kind of a commom aim.

Birthday, not so many people today. For one moment will you think of Phyllis and Bill. They are married now, twelve o'clock. It is not too bad ~~that~~ if we drink to them, would it be? Think of their life. See what there is as group members that you can help them with. So instead of drinking to Gurdjieff we drink to those two people who got married just about an hour ago.

And now I can even ~~give it~~ whisper to you, ah ha. All right.

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